The Creed of
IMAM BAYHAQĪ

Abū Bakr Aḥmad ibn Ḥusayn al-Bayhaqī

An Abridged Translation of

al-Iʿtiqād wa'l-Hidāyah ilā Sabīl ar-Rashād

Together with

Saeed Fodeh's Synopsis of Bayhaqī's Text

Translated by

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APPENDIX

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

THE SUMMATION OF THE CREED

(ash-Shiʿār fī al-ʿAqāʾid)

A Synopsis of Imam Bayhaqī's al-Iʿtiqād waʾl-Hidāyah

BY SAEED FODEH

All praise is due to Allah, Lord of the Worlds. Benediction and peace be upon our Master Muḥammad, the best of the Prophets and the Messengers. As to what follows:

This is a book[1] that includes the clarification of what is obligatory upon the legally responsible to believe in, and what should be a concise summation.

1 This translation is taken from a PDF document, without a publication location or publisher, with the treatise dated at the end by Fodeh as 27/1/1994. The chapter numbers in this section correlate with the relevant chapter in the main section. Ed.

CHAPTER 1

THE FIRST OBLIGATION

Knowledge of Allah and His attributes is obligatory. Confessing it and bearing witness to it by what one knows is obligatory. Bearing witness is required in order to preserve blood.

Knowledge and affirmation are required for the validity of faith and fulfilling [the condition of] faith until one deserves entry into Paradise by Allah's promise.

CHAPTER 2

THE OCCURRENCE OF THE COSMOS

Among [the preludes to faith] is observing the cosmos and its diversity, its order and its change. The cosmos' being a locus for occurrences indicates occurrence. The occurrent thing is not independent from a maker that makes it. Whatever is permissible for occurrent things is not permissible for Him. In this, we follow Ibrahim ﷺ.

Also, the gathering of different, mutually averse things is an indication of the existence of a gatherer that compelled them to gather. If the human being thinks about himself, he sees it ordered and upon various, transitory states. He knows of his essence, and that it is not possible for him to complete it at once. Thus he knows that he did not do these actions to himself, and that he has a maker.

Some scholars have traversed the way of inference through the premises of prophethood and the miracles of the divine message, because their indications are taken by way of sensory perception for whoever witnesses them, and from the way of widespread reports for whoever is absent from them. Hence when prophethood is affirmed, it becomes a foundation in regards to the obligation of accepting whatever the Prophet ﷺ called to. The faith of the majority of the responders to the Messengers ﷺ was in this manner.

CHAPTER 3

ALLAH'S NAMES AND HIS ATTRIBUTES

Allah has ninety-nine names. Whoever enumerates them enters Paradise. This does not negate other than them. The only intent is that whoever enumerates ninety-nine names from Allah's names enters Paradise. Allah has beautiful names and sublime attributes. He has no likeness in His creation and no partner in His sovereignty. There is absolutely nothing like him, and He is Hearing, Seeing.

CHAPTER 5

ESSENTIAL ATTRIBUTES AND ACTIVE ATTRIBUTES

Allah has names and attributes. His names are His attributes and His attributes are His descriptions. They are of two divisions: one of them is essential attributes, and the other is active attributes.

The essential attributes are what He has rightfully possessed eternally and without end, and they are of two divisions:

1. Intellectual. Its way of affirmation is intellectual proofs together with revelation's conveyance of it. It is of two divisions: a) whatever the information of the informer indicates about Him and whatever the describer describes Him with concerning His essence. Here, the name is the named, such as 'thing', 'essence', 'existent' and 'eternal'; b) the second is whatever the information of the informer indicates about Him, and whatever the describer describes Him with concerning attributes additional to His essence that are inherent in it, such as living, knowledgeable, powerful, willful, hearing, seeing, speaking and everlasting. These descriptions indicate attributes additional to His essence that are inherent in it, like His life, His knowledge, His power, et cetera. Here, the name is an attribute inherent in the named. It is not said that it is the named.
2. Revelatory. Its way of affirmation is the Book and the Sunnah only, like the Face, the hands and the eye. These are also attributes inherent in His essence. It is not permissible to ascribe a modality to them. The Face is an attribute of His, and it is not a form. The 'hands' are two attributes of His, and they are not limbs. The 'eye' is an attribute of His, and it is not

an eyeball. The way of affirming them as essential attributes of His is the Truthful One's conveyance of them.

As for His active attributes, then they are terms derived from His actions that are conveyed by revelation. He rightfully possesses them in a manner that does not cease yet is other than eternal, because the actions that they are derived from them are not eternal. It is like the describer's describing Him as the Creator, Provider and Reviver. If the naming in this division is from Allah, then it is an attribute inherent in His essence, which is His speech. It is not said that it is the named or other than the named. If the naming is from the created, then in regards to it, it is not the named.

Among our companions is he who was of the opinion that all of His names are of His essence, which has essential attributes and active attributes. According to this, the name and the named in regards to the whole are one; and Allah is most knowledgeable. The discourse of our early companions indicates this way.

The attributes that the Originator rightfully possesses are more than can be enumerated. They are dispersed throughout the Book and the Sunnah.

The principle is that every attribute of perfection for God is affirmed, and every deficiency is negated from Him.

Allah is living. He has a life by which He is distinguished from the attribute of he who is not living. He is powerful and has a power by which He is distinguished from the attribute of he who is not powerful. He is knowledgeable and has a knowledge by which He is distinguished from the attribute of he who is not knowledgeable. His knowledge encompasses all knowable things, just as His power includes all possible things. He has hearing and sight. He perceives with one of them all audible things, and with the other all visible things. He is speaking and has speech by which He is distinguished from the attribute of the mute and the silent. He is everlasting and has everlastingness. The meaning of Him being described with that is that He is necessarily existent and will continue to exist without ceasing.

He has the attributes of Face, hands and eye. We know by the Revealed Law and by the intellect that they are not a form, nor a limb, nor an eyeball. Rather, they are essential attributes. We have affirmed them by the Book and the Sunnah without any ascription of resemblance.

CHAPTER 6

THE ATTRIBUTE OF ACTION

Allah has always been, and there was nothing other than Him—not water, not the Throne, or other than them. All of these are distinct created entities. The origin of all created things—whether water, light, darkness, wind, dust, and other than them—is from Him, i.e. from His creation and His invention. He is the Creator of everything. He created water first, or water and whatever He willed of His creation, not from any base or any previous model. He then made it a base for whatever He created thereafter. He is the Innovator and the Originator. There is no god other than Him, and no creator besides Him.

CHAPTER 10

THE QUR'ĀN

The Qur'ān is Allah's speech. His speech is an attribute among His essential attributes. It is not permissible for there to be any created thing, occurrent thing or occurrence among His essential attributes.

If the Qur'ān were created, Allah would have said to it: 'Be.' The Qur'ān is His saying, and it is inconceivable that His saying be a statement of His, because that would necessitate a second saying; and the second saying and its relation to a third saying are like the first. This leads to a never-ending infinite regress, which is fallacious.

If it is fallacious for the Qur'ān to be created, it is necessary for the saying to be an eternal command related to the constructed thing without ceasing. Just as the command is related to prayer tomorrow (yet tomorrow is non-existent), and related to every legally-responsible person who will be created until the Day of Resurrection, except its relation to them is on the condition, which will be valid in what is to come.

Likewise is His saying in regards to construction.

Just as Allah's knowledge is timeless, and timelessly-related to knowable things according to their true nature at their occurrence, His hearing is timeless, related to the perception of audible things at their appearance. His sight is timeless, related to the perception of visible things at their existence, without the occurrence of a meaning within Him. He is exalted beyond being a locus for occurrences, and anything among His essential attributes being occurrent.

Allah's speech has never ceased to be existent, and will never cease to be existent. His speech became audible without any modality for whomever He willed among His angels, His Messengers and His slaves through

Him making them hear His speech whenever He willed. The audible is His speech, which He has never ceased nor will ever cease to be described with. His speech does not resemble the speech of created things; just as the rest of His descriptions do not resemble the descriptions of created things. What we hear from the Qur'ān is Allah's speech. Allah spoke to His slaves through it by sending the Messenger with it.

Human speech may be face-to-face in regards to its ruling, and Allah's speech to His slaves may be through a message and revelation, like what the Book came with. That is called 'speech' and 'speaking.'

The Qur'ān is in the Preserved Tablet, and in the chests of those who were given knowledge. It is recited with the tongues. The Qur'ān is literally written in volumes, literally preserved in the chests, literally recited with the tongues, and literally audible to us.

CHAPTER 11

THE ASCENSION

The correct position in all of that is limitation to what was conveyed by the revelation without ascribing modality.

The early scholars and whoever followed them among the latter scholars were of this position. They said: The Book has articulated the ascension over the Throne in more than one verse, and sound reports of it have been conveyed. Accepting it from the aspect of the revelation is obligatory. Researching it and seeking a modality for it is impermissible.

The ascension is not unknown; it modality is incomprehensible; faith in it is obligatory; and asking about it is a heretical innovation. The scholars applied this to the issue of 'coming,' 'arriving' and 'descent' also. None of the Companions and the Followers talked about the interpretation of the Hadith of the Descent. In regards to what is conveyed in the Book and the Sunnah from the likes of this, the People of Hadith are of two divisions:

Among them is he who accepted it, believed it, did not interpret it, consigned knowledge of it to Allah, and negated modality and ascribing resemblance from it.

And among them is he who accepted it, believed it, and interpreted it in a manner whose usage is correct in the language and does not conflict with divine oneness.

Overall, it is obligatory to know that Allah's ascension is not ascension of straightening from crookedness, settlement in a place, or touching anything from His creation. Rather, He is ascended over His Throne as He informed—with no modality, with no 'where'—distinct from the entirety of His creation. His arriving is not arriving from place to place. His coming is not with motion. His descent is not with a movement. His self is not a body. His Face is not a form. These are only descriptions that the revelation came with, so we say them and negate the ascription of modality from them.

CHAPTER 12

THE BEATIFIC VISION

Seeing Allah with eyesight is permissible. The visions of the believers do not perceive Him in the world, unlike the Afterlife. The visions of the disbelievers do not perceive Him at all.

Allah is seen, yet is not fully comprehensible—just He is known yet knowledge does not encompass Him. Allah is able to show Himself to His believing slaves. In Paradise, Allah shows Himself to the believers after He has lifted the veil from their eyes. So they will see Him with no modality and no direction.

CHAPTER 13

PREDETERMINATION

Faith in predetermination is faith in the precedence of Allah's knowledge of whatever is to be from the earnings of humanity and other than them among created things, and the origin of all of it from His measure and creation of them, the good and the bad.

Deeds are obligatory for all. Everyone, in the days of his life, is facilitated to the deeds that were predetermined before his existence, and carries on with the deeds that are a sign for him to be hopeful and fearful.

If a human being treats himself, uses incantations or is pious, then it is with Allah's determination and facilitation that he is enabled to do that. If He did not determine it, doing it would not be feasible for him; and through Allah is the enablement.

CHAPTER 14

THE CREATION OF ACTIONS

Allah is the Creator of everything—entities and actions, good and bad. There is no creator besides Him.

The effective meaning in regards to the existence of all actions—whether laughing, crying, planting, killing, and other than this—is His creation and His bringing them into existence after having not existed. His slave's direct involvement in these actions is only through a newly occurring ability that our Creator brought into existence after non-existence according to whatever He willed.

So, they are a creation of Allah's, meaning that He invented them with eternal ability, whilst they are His slaves' acquisition, meaning the relation of a newly occurring ability with their direct involvement—which is from their acquisition. That these actions or some of them happen in ways that differ with the intention of their acquirer indicates that there is one who made them happen according to what other than the acquirer willed: He is Allah, our Lord. He created us and created our actions; and He has no associate whatsoever in His creation. Blessed is Allah, Lord of the Worlds!

The action of the Eternal Able is creation. The action of the occurrent-able is acquisition. The Eternal is exalted and magnified over acquisition, and the occurrent is insignificant and beneath creating.

As for not ascribing bad to Allah, then its only meaning is to indicate the use of etiquette when praising and extolling Allah by ascribing to Him all pleasant affairs, and not the bad ones. Allah has never created bad. Rather, it is the slave's acquisition of it and undertaking it that is bad. It is not meant to include one thing under His power and to negate its opposite.

As for Allah's timeless knowledge of the People of Paradise and the

People of the Fire, then it means lordly arrangement. That does not nullify their legal accountability by the right of slavehood, yet He has informed that everyone of the creation is facilitated to whatever was arranged for him in the Unseen. Deeds lead him to whatever was written for him—whether joy or sorrow. He is rewarded or punished by way of recompense. The meaning of deeds is to be subject to reward and punish. Through deeds the proof is substantiated, and how one is dealt with revolves around them.

Allah guides whomever He wills and misguides whomever He wills. Allah comes between a believer and disbelief, and comes between a disbeliever and faith. He does not misguide anyone except whoever He has decreed shall reach Hell.

CHAPTER 16

ON ACTIONS BEING BY ALLAH'S WILL

Indeed we do not will anything unless Allah has willed it. No one believes except he for whom joy has preceded from Allah in the First Remembrance. No one goes astray except he for whom sorrow has preceded from Allah in the First Remembrance.

So, whatever Allah willed is; and whatever He did not will, it will never be.

The slave does not possess an acquisition that benefits him or harms him except through Allah's will and His power. Shāfiʿī said:

You will even if I do not will;
Whatever I will never is if You do not will.
You created the slaves according to what You know
And in knowledge the youth and the elderly proceed.
You gifted that one and have forsaken this one,
Gave to this one and never gave to that one.
Among them is the sorrowful and among them is the joyful,
Among them is the repugnant and among them is the beautiful.

CHAPTER 17

ON CHILDREN BEING BORN WITH A NATURAL PREDISPOSITION TO ISLAM

Every child is born upon the natural predisposition. Then his parents make him a Jew or a Christian. If they are Muslims then he is a Muslim.

So everyone is upon the natural disposition that Allah originated the creation upon until he clearly expresses and chooses one of the two positions: faith or disbelief.

There is no judgment for children by themselves in the world. The judgment for them is only through their parents according to whatever state the parents were on the day they were born: either a believer according their faith, or a disbeliever according to their disbelief.

As for judgment in the Afterlife, then Allah is most knowledgeable of what they used to do. In the Afterlife, they are tested—the children of believers and the children of polytheists.

Some of the scholars said that the children of believers will join their parents in Paradise as a way of honouring them. That is not decisively affirmed for anyone in particular.

Hadiths have been narrated that indicate that the children of disbelievers are in the Fire. Some have been narrated that indicate that they are the servants of the People of Paradise.

It should be said regarding the second position—that the children of Muslims are tested—is that whoever is not delivered to one of his parents as a believer on the Day of Resurrection, his test is in the Afterlife insofar as he does not find someone to follow and join in Paradise.

CHAPTER 18

LIFESPAN AND PROVISION

'Lifespan' is an expression of the time in which the action of life is cut off, just as the appointment of a debt is an expression of the time in which the debt is collected. The appointed time of the killed and the dead is at the exit of their souls.

All of what the animal is nourished with from the permissible and the prohibited is its provision. Likewise are the legally responsible and children, even if they do not own it.

CHAPTER 19

FAITH

The believers are those who combine deeds, some of which occur in the heart, some with the tongue, some with both of them and the rest of the body, some with both of them or one of them, and with wealth.

Faith increases with [good] deeds, thus [good] deeds are among the constituents of faith. Faith decreases because it is subject to increase, and so it is subject to decrease. Scholars from the People of Hadith were of the opinion that the term 'faith' comprises acts of obedience—whether required or voluntary—and that they are of three divisions:

Firstly, a division wherein a person disbelieves by abandoning it. This is the belief in whatever is required to believe and for a person to profess belief in.

Secondly, a division wherein a person sins or disobeys by abandoning it, yet does not disbelieve so long as he does not deny its obligation. These are the required acts of obedience, such as the prayer, zakat, fasting, the hajj and avoiding the prohibited.

Thirdly, a division wherein a person misses out on the preferable by abandoning it, yet is neither a sinner nor a disbeliever. These are voluntary acts of worship.

They differed about how all of these are termed 'faith'.

Among them is he who says that all of that is faith in Allah ﷻ and His Messenger ﷺ, because in the language 'faith' means 'affirmation' (*taṣdīq*), and every act of obedience is an affirmation.

Among them is he who says that the creed (not profession) (*al-iʿtiqād dūna al-iqrār*) is faith in Allah and His Messenger ﷺ, and the remaining acts of obedience constitute faith to Allah and His Messenger. So, affirmation

of Allah is establishing and admitting His existence; and affirmation for Him is the acceptance of His laws and following His ordinances with the understanding that they are correct, wise and just. Likewise is affirmation of the Prophet ﷺ and affirmation of him.

The revealed laws of Islam are called 'faith'. 'Faith' and 'Islam' are both used as expressions of a single religion—if *Islām* is [taken in its] literal sense (and not with the meaning of 'surrendering' (*istislām*)).

Saying 'if Allah wills' in relation to faith is permissible if it were with the meaning of concern over faith in the future. The People of the Sunnah do not say decisively that they are believers to Allah—i.e. in the future—because Allah ﷻ knows the Unseen, so He is the Knower of what the slave's future holds and what he will die upon. We do not know, so we entrust the affair of what we do not know to its Knower out of fear of a bad ending. We say 'if Allah wills' with this understanding, and with hope in Allah ﷻ that He establishes us with the confirmed word in the life of this world and in the Afterlife. The People of the Sunnah do not doubt the existence of faith within them in the present. However, this does not preclude the possibility of changing in the future—may Allah protect us from that with His grace and extensive mercy!

CHAPTER 20

ON THE PERPETRATORS OF MAJOR SINS

Indeed Allah does not forgive partners being ascribed to Him. He forgives whatever is less than ascribing partners for whomever He wills without any punishment. He might punish some of them for the sins they committed, then pardon them and enter them into Paradise due to their faith. Allah made the Afterlife an abode of permanence and recompense for whatever good or bad was done in the world. If He does not pardon a person, then His praise is still magnified.

Committing a major sin does not remove one from the faith, unless it is disbelief. It is permissible to seek forgiveness for the committer of major sins, except for the disbeliever. According to this, a believer does abide eternally in the Fire, even if he enters it.

The Intercession is affirmed for the Prophet ﷺ and other than him.

CHAPTER 22

FAITH IN WHATEVER THE MESSENGER OF ALLAH CONVEYED

We believe in what Allah ﷻ revealed to His Messenger Muḥammad ﷺ concerning the Qur'ān. Its recording was not abrogated in his life, it remains preserved in his community and nothing has ever been added to or subtracted from it, just as Allah promised.

Faith in the Scale is obligatory. It has been said about how deeds are weighed that the pages of good deeds are put in one scale and the pages of bad deeds in another, and then they are weighed. It is also possible that Allah brings about bodies according to the number of good and bad deeds so that one of them is distinguished from the other and then they are weighed like bodies are weighed.

We believe in whatever is related in the Truthful One's report and interpret it with a correct understanding; and the enablement is through Allah.

From the signs of the Hour are the rising of the sun from the West, the Anti-Christ, the Beast, Yājūj and Mājūj, and the descent of ʿĪsā.

CHAPTER 23

FAITH IN THE PUNISHMENT OF THE GRAVE (WE SEEK REFUGE IN ALLAH FROM THE PUNISHMENT OF THE GRAVE)

The souls of the disbelievers are violently torn from them and [one should believe] that they are informed about the humiliating punishment that they are headed to. This is contrary to the believers, who will be given the glad tidings of the Paradise they were promised.

The dead is asked about his Lord and about Muḥammad ﷺ.

The believer sees his seat in Paradise and the disbeliever his seat from the Abode of Punishment.

The soul is returned to the body. The returning of the soul being one part, the questioning being one part, and the punishment being one part is not something that is rationally impermissible, nor is there any impossibility for what the reports have related about the punishment of the grave being separate parts. It is as Allah wills, for whomever Allah wills, and until Allah wills. The Messenger of Allah ﷺ sought refuge from it and ordered his community to seek refuge from it.

Shāfiʿī said:

> Indeed the will of the slaves is up to Allah ﷻ. They do not will unless Allah, Lord of the Worlds, wills. Indeed people's deeds are a creation of Allah's and an action of the slaves. Predetermination, its good and its bad, is surely from Allah ﷻ. The punishment of the grave is true, the questioning of people in the grave is true; the Resurrection, the Reckoning, Paradise, the Fire, and other than these that the Sunnah has come with and has manifested on the tongues of the scholars and their followers in the lands of the Muslims are true.

CHAPTER 24

ADHERING TO THE SUNNAH AND AVOIDING INNOVATION

Allah said: 'If you dispute about anything, then refer to Allah and the Messenger' (Qur'ān 4:59). Shāfi'ī said: 'This means that if you differ about anything, then refer it to Allah and the Messenger.'

Meaning—and Allah is most knowledgeable—to what Allah and the Messenger said. The Messenger of Allah ﷺ said: 'Whoever innovates in our affair what is not of it, it is rejected' (Bukhārī and Muslim). He said:

> Whoever enacts a good *sunnah* in Islam has its reward and the reward of whoever does it, without detracting anything from their rewards. Whoever enacts a bad *sunnah* in Islam bears its burden and the burdens of whoever does it, without detracting anything from their burdens (Muslim).

Abū Dharr said: 'The Messenger of Allah ﷺ commanded us not to tire of commanding the good, censuring the objectionable and teaching people the sunnahs.'

If following what the Messenger of Allah ﷺ enacted is necessary, and that necessity is an abiding obligation, then there is no way to follow his Sunnah except after knowing it. There is no way for us to know it except by accepting the truthful person's report about it. Thus accepting the report is necessary in order to be able to follow him. For this reason, he commanded teaching the Sunnah and calling to it.

Blameworthy disagreement (*al-khilāf al-madhmūm*) is what is contrary to the Book, a sound Sunnah, scholarly consensus, or whatever has the meaning of one of these. That is like the disagreement of whoever disagrees

with the People of the Sunnah regarding what we have demonstrated in this book. Allah ﷻ said: 'Do not be like those who split and disagreed after the clear proofs came to them' (Qur'ān 3:105).

The Book, then the Sunnah, then scholarly consensus of the Companions have come with what we established concerning Allah's attributes ﷻ, the beatific vision, His Prophet's intercession and other than that. So whoever denies and disagrees in this regard, then that is a disagreement after the coming of clear proof (*majī' al-bayyinah*). The rejection of whoever rejects what is related in the established Sunnah (*as-Sunnah ath-thābitah*) is ignorance of his obligation to follow whatever reaches him from it. The [false] interpretation of whoever interprets what is related in the Book is not permissible in the shariah, for there is no justification for discarding the prima facie connotation unless with an equal or stronger evidence. May Allah protect us through His mercy [from false interpretation]!

The Messenger of Allah ﷺ said: 'The Jews split into 71 sects, and likewise the Christians. My community will split into 73 sects' (Ahū Dāwūd, Tirmidhī, Ibn Mājah and Aḥmad).

It is likely that the disagreement whose clarification is above was intended due to what has been related of him saying: 'All of them are in the Fire except one, which is the Group.' In a narration: 'except one, which is Islam and their group.' In a narration: 'except one, which is what my Companions and I are upon.'

His Companions unanimously agreed on fundamental issues (*masā'il al-uṣūl*), for disagreement about what we demonstrated in this book has not been related from a single one of them. As for derivative issues (*masā'il al-furū'*), then so long as there is no unequivocal text from the Book or the Sunnah, they have agreed about some and disagreed about some. Nonetheless, it is not allowed for anyone to disagree about what they have agreed upon. As for what they disagreed about, then the author of the shariah is He who permitted them to have this type of disagreement, wherein He commanded them with extraction [of what they considered to be the correct position] and scholarly exertion (*ijtihād*), while knowing that ambiguity is subject to different views. Then He has given the one with the correct view two rewards, and the one with the wrong view one reward (due to the presumptive nature of scholarly exertion), and has pardoned him for whatever he was wrong about.

The Messenger of Allah ﷺ said: 'When a judge judges, having exerted himself and is correct, he has two rewards. If he exerts himself yet is wrong, he has one reward' (Tirmidhī and Nasā'ī).

This type of disagreement is not what Allah ﷻ and His Messenger ﷺ rebuked in what we narrated. Shāfi'ī ﷺ used to consider those who disagree from this perspective to be in agreement insofar as each one of them carried out the exertion that he was burdened with and did not contravene an unequivocal text of the Book, an established Sunnah that reached him, a matter of scholarly consensus or a sound analogy.

[In the case of a mistaken judgment by a qualified jurist], he only examined an analogy, and it led him to a conclusion that his peer did not come to. This is just as certain stars lead to a house from a certain direction, yet others lead to a place his peer did not go. So, each one of them obviously fulfills what he has been burdened with; and no sin is on him insofar as the correct interpretation, the sound Sunnah, or sound analogy is absent from him or he is mistaken, for he is not burdened with knowing the Unseen. Therefore all the jurists of the major cities who tread the path of the Companions and the Followers in regards to what they agreed upon and differed about are like a single sect. This is the Saved Sect (*al-firqah an-nājiyah*) that the Messenger of Allah ﷺ alluded to. Each one of them legitimately took his opinion from the Book, the Sunnah or scholarly consensus; and the enablement is through Allah.

As for other than them from the people of innovation being in the Fire eternally, then that is based on excommunicating them. So, whomever we do not excommunicate exits the Fire through having basic faith in the same manner as sinful Muslims, and the report is interpreted to mean that they are punished in the Fire for a period of time that is less than eternity. His ﷺ saying '*my* community will split' is adduced to leave off excommunicating them, as he included all of them as part of his community despite their sectarianism; and Allah is most knowledgeable.

CHAPTER 25

THE PROHIBITION OF ASSOCIATING WITH THE PEOPLE OF INNOVATION

The Messenger of Allah ﷺ said:

> Allah did not send a prophet except that in his community were Qadariyyah and Murji'ah who muddled the affair of his community. Indeed Allah has cursed the Qadariyyah and the Murji'ah on the tongues of 70 prophets! (Ṭabarānī in *al-Muʿjam al-Kabīr*)

He said: 'Do not associate or converse with people who deny predetermination' (Abū Dāwūd and Aḥmad).

They are called Qadariyyah because they establish predetermination for themselves and negate it from Allah ﷻ. They negate from Him the creation of their actions and establish such for themselves. Thus by annexing some of the creation to Him they resemble the Zoroastrians in regards to their opinion of two fundamentals—light and darkness—and that good is from light's action and bad is from the action of darkness.

Whoever associates with people of heretical innovations and desires is not safe from them submerging him into their error, confusing him about some of what he knows, or annoying him before he leaves them.

Rabīʿ ibn Sulaymān said: 'I heard Shāfiʿī say: "It is better for a slave to meet Allah having committed every sin other than polytheism than it is to meet Him having believed in any heresy (*bi shayʾ min al-hawā*)."'

CHAPTER 26

THE RESPONSIBILITY OF THE RULER

The Messenger of Allah ﷺ say: 'There is no ruler who undertakes the affair of governing the Muslims and does not strive for them nor sincerely advise them except that he does not enter Paradise with them.' (Bukhārī and Muslim)

He said:

> 'Indeed each of you is a shepherd, and each of you is responsible for his flock. The ruler who is over people is a shepherd and responsible for them. The husband is a shepherd over his household and responsible for them. A man's wife is a shepherd over her husband's home and her children, and she is responsible for them. A man's slave is a shepherd over his master's property and responsible for it. Each of you is a shepherd, and each of you is responsible for his flock.' (Bukhārī and Muslim)

It is obligatory upon him to be mindful of Allah, to honour the elderly among the Muslims and have mercy on the young, to dignify the scholar, to not beat them and not abase them, to not leave them alone and thereby excommunicate them, to not castrate them and thereby cut-off their children, and to not shut the door behind him and thereby leave the strong to eat the weak.

CHAPTER 27

OBEYING THE RULERS AND ADHERING TO THE GROUP

Allah said: 'O you who believe! Obey Allah, obey the Messenger, and obey those in authority among you' (Qur'ān 4:59). The Prophet ﷺ said: 'Whoever obeys me has obeyed Allah, and whoever disobeys me has disobeyed Allah. Whoever obeys the ruler has obeyed me, and whoever disobeys the ruler has disobeyed me.' (Bukhārī and Muslim)

He said: 'Listening and obeying is obligated upon the Muslim whether he likes it or dislikes it, so long as he is not commanded with an act of disobedience. If he is commanded with an act of disobedience, then there is to be no listening or obedience.' (Bukhārī and Muslim)

He said: 'There will be leaders over you that you will rebuke for what you know of them. Whoever rebukes with his tongue is innocent, and whoever hates in his heart is secure. However, whoever is pleased and follows [will be taken to task].' It was said: 'O Messenger of Allah! Should we not kill them?' One of the narrators said: 'Should we not fight them?' He said: 'No, as long as they pray' (Muslim).

He said:

> There is no prophet whom Allah sent to a community before me except that he had disciples and companions from his community that adhered to his Sunnah and followed it; and then people come after them who say what they do not do and do what they did not command. Whoever strives against them with his hand is a believer, whoever strives against them with his tongue is a believer, and whoever strives against them with his heart is a believer. There is no faith beyond that but a mustard seed. (Muslim)

CHAPTER 28

A SUMMARY OF VARIOUS OBLIGATIONS

Allah said: 'Establish the prayer and give zakat' (Qur'ān 2:110); 'Whomever among you witnesses the month [of Ramadan] must fast' (Qur'ān 2:185); and 'Complete the hajj and the umrah for Allah' (Qur'ān 2:196). In another verse He connected it with ability, which is adulthood, provision, transport and travel safety.

He commanded jihad and encouraged it, so that the collective obligation is fulfilled, in a number of verses in His Book, and prohibited vile acts, interest, murder, oppression and cutting-off family in a number of places.

On the authority of Abū Hurayrah:

> The Messenger of Allah ﷺ said: 'The thief is not a believer while he steals, the fornicator is not a believer while he fornicates, and the drinker is not a believer while he drinks. By He in whose hand is Muḥammad's soul, none of you is a believer while he seizes a prized spoil that the believers look to possess, and none of you is a believer while he cheats. So beware! Beware!' (Muslim)

He meant—and Allah is most knowledgeable—that these actions are not from the actions of he who is a believer with complete faith. Zuhrī used to say: 'The saying is from Allah, conveyance is on the Messenger and submission is on us.' He also said: 'They used to relate the hadiths from the Messenger of Allah ﷺ as they emerged out of reverence for Allah's sanctity, and they did not count sins as polytheism or disbelief.'

On the authority of Ibn ʿUmar:

> The Messenger of Allah ﷺ said in the Farewell Hajj: 'Which month do you

know to have the greatest sanctity?' The Companions said: 'This month of ours.' He said: 'Which country do you know to have the greatest sanctity?' They said: 'This country of ours.' He said: 'Do you know what day is the greatest?' They said: 'This day of ours.' He said: 'Verily Allah ﷻ has sanctified your blood, your wealth and your honour except by right, like the sanctity of this day of yours in this country of yours. Have I not conveyed?' He asked [the latter questions] three times, and each time they answered: 'Yes, indeed.' (Bukhārī and Muslim)

On the authority of Abū Umayyah ash-Shaʿbānī:

I went to Abū Thaʿlabah al-Khashanī and said: 'What do you make of this verse?' He said: 'Which verse?' I said: 'His saying: "O you who believe! You have charge of your own selves. He who goes astray will not harm you if you are guided" (Qurʾān 5:105).' He said: 'By Allah, I have asked one well informed about it. I asked the Messenger of Allah ﷺ and he said: "Command the good and forbid the objectionable until you see stinginess obeyed, desire followed, material things having effect, each person being impressed by his own opinion, and an affair that is out of your hands—then you have charge of your own selves. Leave the affair of the general people alone, for verily there are days that will come after you in which patience is like holding on to a hot coal, and the practising Muslim has the reward of 50 men doing the same deed."' (Abū Dāwūd, Tirmidhī and Ibn Mājah)

As for the derivative obligations (*furūʿ al-farāʾiḍ*) that the slaves regularly practice, special rulings and other than them for which there is no unambiguous text from the Book and no unambiguous text from the Sunnah for most of them (even if there is something about it from the Sunnah), then they are among the reports dealt with by specialists. Shāfiʿī said about any text that is open to interpretation and may be used as a basis for analogy: 'This is a level of knowledge that laypeople (*ʿāmmah*) do not reach. If there is among them a sufficient number of people specializing [in the religious sciences], then there is no harm—if Allah ﷻ wills—if others leave it.'

He adduced for this opinion His ﷻ saying: 'It is not for the believers to go out altogether. Let a few from every group stay behind in order to learn the religion in-depth and warn their people when they return to them so that they may take heed' (Qurʾān 9:122). Other examples of collective

obligations are jihad in Allah's path, the funeral prayer and burial of the dead, and returning the greeting of peace.

If the slave knows how Allah is to be worshipped, then it is upon him to conform to the command in regards to what he worships Him with, so that he is obedient and compliant to the command. Allah ﷻ said: 'They were not commanded except to worship Allah with sincere devotion to Him' (Qur'ān 98:5). The Prophet ﷺ said:

> Deeds are only by intentions, and a person has only what he intended. So whoever's migration was for Allah and His Messenger, then his migration was for Allah and His Messenger. Whoever's migration was to attain some material thing or to marry a woman, then his migration was for whatever he migrated for. (Bukhārī and Muslim)

CHAPTER 29

THE PROPHET MUḤAMMAD ﷺ

He is Abū 'l-Qāsim Muḥammad ibn ʿAbdullāh ibn ʿAbd al-Muṭṭalib ibn Hāshim ibn ʿAbd Manaf ibn Quṣayy ibn Kilāb ibn Murrah ibn Kaʿb. Allah named him ﷺ Muḥammad, Aḥmad and other names.

The indications of prophethood are many, and the reports about the appearance of miracles (*muʿjizāt*) are clear. Though individually not mass transmitted (*āḥād*), these reports are considered as a whole to be mass transmitted (*mutawātir*) and well known, for each one shares in a wondrous affair that breaks the law of nature. This is one way of mass transmission by which proof is established and any excuse is cut-off.

Among the indications of his prophethood that the People of the Book adduced for the validity of his prophethood is what they found in the Torah, the Gospel, and all of Allah's revealed books concerning his mention, his description, and his coming out of the land of the Arabs—even if many of them have been distorted from their places.

Among the indications of his prophethood are the wondrous affairs that happened before his birth and his launching ﷺ of amazing measures that undermined the authority of the nations of disbelief and degraded their word, that supported the affair of the Arabs and acclaimed their mention—like the affair of the elephant and the punishment and warning that Allah unleashed on its party. Among them is the extinguishing of the Zoroastrian's fire, the tumbling of the columns in the colonnade of Khosrow, the diminishing of the water of Sāwah, and the vision of Mūbadhān. No! By He who sent him with the truth and subjected these affairs to him, no rational person doubts anything of that. It is nothing but a divine affair, and a thing of heavenly dominance that breaks natural law. Human ability is incapable of attaining it, and no one is able to do it

except He who possesses the creation and the command—blessed is Allah, Lord of the Worlds!

Among the indications of his prophethood ﷺ is that he was an unlettered man. He did not write with his hand nor did he read. He was born to an unlettered people and raised among them in a country with no historian aware of the news of previous generations, no astronomer practising the science of celestial bodies, no engineer knowledgeable of construction, no philosopher investigating nature, and no theologian guiding to proper argumentation and the various aspects of debate or how to infer the absent from the present. He never travelled to learn from a scholar by staying with him to acquire knowledge. All of this was known to the people of his country, and very well known to those intimately familiar with his affair. The knowledgeable, the ignorant, the general and the special among them all knew him. He came to them with the news of the Torah, the Gospel and past nations when the original traces of these books had faded away and been distorted, and none remained from those who adhered to them and knew the correct from the false except a few.

Furthermore, he argued against every faction from the people of opposing religions with what no expert theologian or skilled apologist could even begin to refute. This is among the clearest indications that the affair that he came with is from Allah.

Among the indications of his prophethood and his truthfulness in regards to the great Qur'ān that he came with from Allah ﷺ is that he challenged all of the creation with the inimitability of the Qur'ān, and invited them to match it and come with a *sūrah* equal to it. Yet they refrained from doing so and were paralyzed from coming with anything equal to it.

The people of knowledge differ about the inimitability (*iʿjāz*) of the Qur'ān. Among them is he who said that its inimitability is from the perspective of its rhetoric (*balāghah*) and the beauty of its words, not its structure (*naẓm*). Among them is he who said that its inimitability is from the perspective of its structure, not its words, for the Arabs certainly had spoken with its words. Among them is he who said that the inimitability is contained in its reports about past episodes (*ḥawādith*); and its announcement of incidents (*kawāʾin*) in the future, and their occurrence with the characteristics that it communicated about them.

Among them is he who said that its inimitability is Allah paralyzing

people from coming with its like and diverting (*ṣarfah*) their endeavours from matching it, which serves as a sign of his prophethood and an indication of the truthfulness of his claim.

Some of the scholars are of the opinion that establishing the inimitability of the Qur'ān is from all of these perspectives.

There is no meaning to the opinion of he who claims that there is no inimitability in its words [because the words were used in Arabic and widely circulated in Arab speech], as rhetoric is not in just individual words and terms without any consideration of the places and ways in which those words are used.[1]

As for its inimitability from the perspective of structure, then this refers to the structure of speech by which the Qur'ān is distinct from all other forms of speech the Arabs use. Indeed the Arabs use five types of speech: prose (which the Arabs use in regular dialogue), metered poetry, sermons, epistles and rhymed prose. Each category has a different structure. The structure of the Qur'ān's speech is distinct from all of these. There is no rhymed prose in the Qur'ān, which is a fault, rather it is only separating between sentences or verses with similar sounds in order to improve the conveyance of meaning.

As for he who holds the position that its inimitability is because of its containing fulfilled prophecy, then this perspective is clear. Among its manifold supporting narrations is His saying: '*Alif. Lām Mīm*, Rome has been defeated in the closest land, and they will overcome after this defeat' (Qur'ān 30:1–3). And His saying: 'When Allah promised you that one of the two groups is for you, and you wished that the unarmed one would be for you; however, Allah willed to manifest the truth with His words and subvert the disbelievers' (Qur'ān 8:7). And His saying: 'Allah has made true for His Messenger the vision in reality—you will most definitely enter the Sacred Mosque securely, if Allah wills, shaving or shortening your hair, and without fear. He knew what you did not know, and made a close victory besides that' (Qur'ān 48:27).

And His saying:

Allah has promised those who believe and do righteous deeds among you

1 After this, a number of examples to illustrate the superior rhetoric of the Qur'ān are given. This cannot be effectively and profitably rendered into English, so it has been omitted. Tr.

that He will give them authority on the earth like He gave authority to those before them, and He will establish their religion, which He is pleased with, for them; and replace their fear with security. They worship Me and do not associate anything with Me. Whoever is ungrateful after that, then those are the sinful ones.

As for diversion and paralysis with regards to their hypothetical ability to come with its like, then that is known by the non-existence of any equal despite the plethora of motives and desperate need for it [on the behalf of the disbelievers]. It is not possible for any rational person to doubt that if they were able to do so, they would have rushed to do it, considering their avidness for refuting his claim and nullifying his word.

Among the indications of his truthfulness is that he was considered highly intelligent by the people of his time. Many eloquent polytheists admitted their inability to oppose the Qurʾān.

In addition to this, the appearance of many supernatural affairs upon his hands was well known and a matter that is clear and famous.

CHAPTER 30

THE MIRACLES OF SAINTS

Allah said in the story of Maryam: 'Every time Zakariyyā entered her prayer niche, he found that she had provision. He said: "O Maryam! Where did you get this from?" She said: "It is from Allah." Indeed Allah provides for whomever He wills without account' (Qur'ān 3:37). He said in the story of Sulaymān: 'He who had some knowledge of the Book said: "I will bring it to you before you blink"' (Qur'ān 16:40). Āṣif was not a prophet, and it is only not permissible for miracles to appear from liars. As for truthful people, then it is permissible, and is an indication of the truth of whomever He affirms among Allah's prophets. Our Prophet ﷺ has told the story of the miracles that appeared from Jurayj the Monk, the boy who abandoned sorcery and followed the monk, and the group of Israelites who sought help in a cave closed by a boulder, and other than these that indicate the permissibility of this [belief]. Miracles have appeared from his Companions in his time and after it, then from righteous people from his community in a way that obligates believing in its permissibility. Khubayb ibn ʿAdī was witnessed eating grapes out of season while he was a prisoner in Makkah. And the statement of ʿUmar: 'O Sāriyah, the mountain!' and Sāriyah hearing him from a great distance. The Messenger of Allah ﷺ had said: "Indeed there were clairvoyants in previous communities. If there is one in this community, he is ʿUmar ibn al-Khaṭṭāb' (Bukhārī).

CHAPTER 31

THE COMPANIONS

Allah (ﷻ) said:

> Muḥammad is the Messenger of Allah. Those who are with him are harsh on the disbelievers, merciful between themselves. You see them bowing and prostrating, seeking bounty and pleasure from Allah. Their marks are on their faces from the traces of prostration. That is their likeness in the Torah. Their likeness in the Gospel is a crop that brings forth its yield, so it blooms, strengthens and stands erect on its stem, amazing the growers; and the disbelievers are enraged by them. (Qur'ān 48:29)

The Messenger's ﷺ statement about them is well known: 'The best people are my generation' (Muslim). Among them are the Ten for whom the Prophet ﷺ bore witness to their entry into Paradise, and he has borne witness for other than them.

CHAPTER 32

THE MESSENGER OF ALLAH'S ﷺ HOUSEHOLD, FAMILY AND WIVES

Allah said: 'Allah only wills to remove filth from you and purify you with a thorough purification, O People of the Household' (Qur'ān 33:33). In the first of the verses Allah explicitly states the wives of the Prophet: 'O wives of the Prophet! You are not like other women. If you are mindful, then do not soften your speech so that he in whose heart is a disease may desire' (Qur'ān 33:33). So, his wives are from the people of his household.

CHAPTER 34

THE CALIPHS

Saʿīd ibn Jamhān narrated on the authority of Safīnah, the freed slave of the Messenger of Allah that he said: 'The Messenger of Allah ﷺ said: "The caliphate in my community is thirty years; thereafter there are kingdoms."' Safīnah said to me: 'Count the caliphates of Abū Bakr, ʿUmar, ʿUthmān and ʿAlī." So we examined them and found that they were thirty years.'

Abū Bakr succeeded the Prophet in Rabīʿ al-Awwal when the Messenger of Allah ﷺ died. Abū Bakr died and eight days remained from Jumādā al-Ākhirah, on a Monday in the year 13. His caliphate was two years and four months minus ten nights. ʿUmar was killed on a Wednesday, with four nights remaining from Dhū 'l-Ḥijjah in the year 23. His caliphate was ten years, six months and four days. ʿUthmān ibn ʿAffān was killed on a Friday, 18 Dhū 'l-Ḥijjah 35 [AH]. His caliphate was twelve years minus ten days. ʿAlī ibn Abī Ṭālib was killed on a Friday, 17 Ramadan 40 [AH]. His caliphate was five years minus three months, and it is said minus two months.

Rabīʿ ibn Sulaymān said: 'I heard Shāfiʿī say about the caliphate and preference (*tafḍīl*): "We start with Abū Bakr, then ʿUmar, then ʿUthmān, then ʿAlī (رضي الله عنهم)."'

CHAPTER 35

THE CALIPHATE OF ABŪ BAKR

On the authority of Abu Musa: "The Messenger of Allah ﷺ fell ill, so he said: "Bring Abū Bakr so that he may lead the people in prayer.'"

On the authority of Jubair ibn Muṭʿim:

> A woman once came to the Prophet ﷺ and talked to him about something, so he ordered her to come back to him. She said: 'O Messenger of Allah! What if I come back and do not find you?' (It was as if she meant death) He said: 'If you do not find me, then go to Abū Bakr.' (Bukhārī and Muslim)

From Rabīʿ on the authority of Ḥudhayfah: "The Messenger of Allah ﷺ said: "Follow the two who are after me—Abū Bakr and ʿUmar, be guided by the guidance of ʿAmmār and cling to the knowledge of Ibn Masʿūd'" (Tirmidhī, Ibn Mājah and Aḥmad).

These reports, and others with the same meaning, indicate that the Prophet ﷺ regarded Abū Bakr aṣ-Ṣiddīq to be the caliph after him. He did not instruct explicitly because he knew through Allah's notification that the Muslims would unanimously agree on him, and that his caliphate would take effect by their unanimous agreement on pledging allegiance to him.

CHAPTER 36

THE UNANIMOUS ALLEGIANCE TO ABŪ BAKR

On the authority of ʿĀ'ishah, the wife of the Prophet ﷺ:

The Messenger of Allah ﷺ died and Abū Bakr was at Sunḥ.[1] ʿUmar stood and said: 'By Allah, the Messenger of Allah ﷺ did not die!' (ʿUmar later said: 'By Allah, no other thought occurred to me but that, and that Allah ﷻ will send him again so that he may cut off men's hands and feet.')

So Abū Bakr came, uncovered the Messenger of Allah ﷺ and kissed him. He said: 'May my father and mother be sacrificed for you! You were good in life and in death. By He in whose hand is my soul, Allah ﷻ does not ever make you taste death twice.'

Then he exited and said: 'O you who swears on your messengers!' When Abū Bakr spoke, ʿUmar sat. Then Abū Bakr praised Allah, extolled Him and said: 'Whoever used to worship Muḥammad, surely Muḥammad has died. Whoever used to worship Allah, surely Allah is alive and does not die. "Verily you are dying and verily they are dying" (Qur'ān 39:30). "Muḥammad is not but a messenger. Messengers before him have passed. So if he dies or is killed, will you turn on your heels?"' (Qur'ān 3:144)

The people began weeping bitterly. The Helpers gathered around Saʿd ibn ʿUbādah in the pavilion of Banū Sāʿidah and said: 'A leader from us, and a leader from you.' Abū Bakr, ʿUmar and ʿUbaydah ibn al-Jarrāḥ went to them. ʿUmar started talking and Abū Bakr quieted him. ʿUmar was saying: 'By Allah, I did not intend by that anything, but I had prepared some

1 Sunḥ was the name of a location wherein there were some properties of Banū Ḥārith ibn Khazraj. Tr.

words that amazed me, and I feared that they would not reach Abū Bakr.' So he spoke and conveyed, and said in his speech: 'We are the leaders and you are the ministers.'

Al-Ḥabbāb ibn al-Mundhir said: 'No, by Allah! We will not ever do that. A leader from us, and a leader from you.' So Abū Bakr said: 'No! Rather, we are the leaders and you are the ministers,' i.e. the Immigrants [are the ministers]. [He continued:] '[It must be] the Arabs most centrally located and with the best reputation, so pledge allegiance to ʿUmar ibn al-Khaṭṭāb or Abū ʿUbaydah ibn al-Jarrāḥ.' Hence ʿUmar said: 'To the contrary, we pledge allegiance to you—the best of us, our master and the most beloved to the Messenger of Allah ﷺ.' ʿUmar took Abū Bakr by the hand and pledged allegiance to him, and the people pledged allegiance to him. Someone said: 'Saʿd ibn ʿUbādah killed you.' So ʿUmar said: 'Allah killed him.' (Bukhārī and Muslim)

The gathering of the Companions, including ʿAlī ibn Abī Ṭālib, to pledge allegiance to Abū Bakr is a sound report, so it is not permissible for anyone to say that what ʿAlī kept inside [himself] was different than what he manifested. ʿAlī was of greater stature and grander status than to go along with this immense matter for someone who had no right, or to show people something contrary to what was in his conscience. If this [contrary assertion] were permissible to claim about their agreeing on the caliphate of Abū Bakr, then scholarly consensus would never be valid. Yet scholarly consensus is among the proofs of the shariah, thus it is not permissible to render it useless by unsubstantiated notions.

That which is narrated concerning ʿAlī not pledging allegiance to Abū Bakr for six months is not from the saying of ʿĀ'ishah; rather, it is from the saying of Zuhrī. Some of the narrators included it in the hadith of ʿĀ'ishah about the story of Fāṭimah ﷺ. Muʿammar ibn Rāshid [one of the narrators] memorized it and narrated it in detail, and removed the statement of Zuhrī from the hadith.

CHAPTER 37

THE CALIPHATE OF ʿUMAR

ʿAbdullāh ibn Masʿūd said:

> The most insightful of people are three: the king of Egypt when he recognised Yūsuf while people devalued him; the daughter of Shuʿayb when she said to her father about Mūsā: 'O my father! Employ him! Indeed the best you can employ is the strong and the trustworthy'; and Abū Bakr when he recognised ʿUmar and appointed him as caliph.

Ibn ʿAbbās said to ʿUmar when he was stabbed:

> You have accompanied the Messenger of Allah ﷺ and accompanied well, then he left while he was pleased with you. Then you accompanied Abū Bakr and accompanied well, and he left while he was pleased with you. You accompanied the Muslims and accompanied well, and if you leave them, you will leave them while they are pleased with you. (Bukhārī)

CHAPTER 38

THE CALIPHATE OF ʿUTHMĀN

On the authority of ʿAmr ibn Maymūn:

> I saw ʿUmar ibn al-Khaṭṭāb—and he mentioned the hadith of his stabbing. The people said: 'Advise and leave someone in charge, O Emir of the Believers!' He said: 'No one is more worthy of this affair than that group whom the Messenger of Allah ﷺ was pleased with when he died: ʿAlī, ʿUthmān, Zubayr, Ṭalḥah, Saʿd and ʿAbd ar-Raḥmān ibn ʿAwf. ʿAbdullāh ibn ʿUmar witnesses with you, and he has nothing of this matter'—he said this to console him. 'If Saʿd is the one for the affair, then so be it, and if not, then seek aid from him for whichever one of you he commands; for I do not pick him out due to incapacity or treachery.'
>
> 'I advise the caliph after me. . .' then he mentioned his advice to the first Immigrants, then the Helpers, then the people of the major cities, then the desert Arabs, and then the non-Muslims under Muslim governance. ʿUmar was buried, and when his burial was finished the people returned home and the aforementioned group met.
>
> ʿAbd ar-Raḥmān said: 'Make your affair for three men among you.' Zubayr said: 'I have made my affair for ʿAlī.' Ṭalḥah said: 'I have made my affair for ʿUthmān.' Saʿd said: 'I have made my affair for ʿAbd ar-Raḥmān.' So ʿAbd ar-Raḥmān said: 'Which of you will be free of this affair, and thus we make it for him, with Allah and Islam as his witness? For sure, he must thoughtfully consider which of the two is best and be avid about the welfare of the community.' So, the two elders were silent.
>
> ʿAhd ar-Raḥmān said: 'Do you make it for me, with Allah as my witness that I do not deviate from choosing the best of you?' They said yes. So he took the hand of one of them and said: 'You have kinship to the Messenger

of Allah ﷻ and precedence in Islam that I have known, and Allah is over you that if I order you, you will most certainly act fairly, and that if I order ʿUthmān, you will most certainly listen and obey.' Then he went to the other and said the same thing. When he took their covenant he said: 'Raise your hand, O ʿUthmān,' and pledged allegiance to him. ʿAlī also pledged allegiance to him, and the people of the house (*ahl ad-dār*) entered and pledged allegiance to him.

Miswar ibn Makhramah narrated:

When they gathered, ʿAbd ar-Raḥmān said the testimony of faith and then said: 'As for what follows—O ʿAlī! Indeed I have considered the people's affair, and do not see them as being on par with ʿUthmān, so do not make a way over yourself.' He took ʿUthmān's hand and said: 'I pledge allegiance to you according to the Sunnah of Allah, His Messenger and the two caliphs after him.' So, ʿAbd ar-Raḥmān pledged allegiance, and the people pledged allegiance—the Immigrants, the Helpers, the commanders of the armies and the Muslims. This was after ʿAbd ar-Raḥmān had consulted the people for three days, and every man of sound judgment that he consulted did not place anyone else on par with ʿUthmān.

CHAPTER 39

THE CALIPHATE OF ʿALĪ

Zuhrī said:

> When ʿUthmān was killed, ʿAlī ibn Abī Ṭālib came out to the people and called them to pledge allegiance to him, so the people pledged allegiance to him and did not consider Ṭalḥah or anyone else for it. This is because those who remained from the people of the consultation [summoned by ʿUmar on his deathbed] had forfeited their rights when they pledged allegiance to ʿUthmān (as previously mentioned), so no one remained among them who did not forfeit except ʿAlī. He was loyal in ʿUthmān's tenure until he was killed, and he was the best of those who remained of the Companions. No one was more worthy of the caliphate than him. Furthermore, he was not high-handed in demanding it—despite his being the worthiest of people for it—rather the pledge took its course for him, and those who remained from the people of the consultation pledged allegiance to him with the rest of the people.

On the authority of Sālim al-Murādī Abu ʿAla: 'I heard Ḥasan say [the following]':

> When ʿAlī arrived in Basra immediately after Ṭalḥah and his companions, ʿAbdullāh ibn al-Kawā and Ibn ʿAbbād stood and said to him: 'O Emir of the Believers! Inform us of this travel of yours. Is it a bequest of the Messenger ﷺ, a pledge he took from you, or an opinion you viewed when the community split and its word differed.'
>
> He said: 'I will not be the first to lie on him. By Allah, the Messenger of Allah ﷺ did not die suddenly nor was he killed. He lingered in his terminal illness, and throughout that the muezzin would come to him and call for the prayer and he would say: "Bring Abū Bakr to lead the people in prayer."

ʿHe left me and had seen my place. If he had taught me anything, I would most certainly have implemented it. This is to the extent that even one of his wives suggested to him: "Indeed Abū Bakr is a soft-hearted man. If he stands in your place, the people will not listen. If you would just order ʿUmar to lead the people in prayer. . ." So he said to her: "Indeed you are like the women plotting against Yūsuf."

ʿWhen the Messenger of Allah's ﷺ soul was taken, the Muslims examined their affair. The Messenger of Allah ﷺ had authorized Abū Bakr in their religious affair, so they authorized him in their worldly affair. Therefore the Muslims pledged allegiance to him, and I pledged allegiance to him with them. I used to go out to battle if he sent me, and accept what he gave me. I was a whip between his hands in regards to implementing the prescribed punishments. If there was any favouritism on his part, at his death he would have made the caliphate for his son; however, he selected ʿUmar, and ʿUmar did not fail. So the Muslims pledged allegiance to him, and I pledged allegiance to him with them. I used to go out to battle if he sent me, and accept what he gave me. I was a whip between his hands in regards to implementing the prescribed punishments. If there was any favouritism on his part, at his death he would have made the caliphate for his son. He disliked the idea of the body of the Quraysh electing a man and giving him authority over the affairs of the community and there not being any mistreatment towards whoever was after him except that it would come to ʿUmar in his grave. So he chose six from among us—myself being one of them—to choose for the community a man from among us.

ʿWhen we gathered, ʿAbd ar-Raḥmān spoke first, and forfeited to us any claim to the caliphate on the stipulation that we give him our trust for him to choose a man from the remaining five and give him authority over the affairs of the community. We gave him our trust, so he took ʿUthmān's hand and pledged allegiance to him. A thought occurred to me about that, but when I looked into my affair, my knowledge had preceded my pledge. So I pledged allegiance and submitted. I used to go out to battle if he sent me, and accept what he gave me.

ʿWhen ʿUthmān was killed, I looked into my affair, and, behold, the knot that was once for Abū Bakr and ʿUmar had been untied, and I had fulfilled the commission that was once for ʿUthmān. There I was a man among the Muslims; no one had any claim or right over me, and he who is not like me

(i.e. Muʿāwiyah)—his relatives are not like my relatives, his knowledge is not like my knowledge, and his precedence is not like my precedence—jumped for the caliphate, yet I was more worthy of it than him.'

They said: 'You have spoken the truth. Inform us about your fighting of these two men—i.e. Ṭalḥah and Zubayr—your companions in the Hijrah, your companions in the Pledge of Pleasure and your companions in the consultation [called by ʿUmar].'

He said: 'They pledged allegiance to me in Madīnah, and opposed me in Basra. If a man who pledged to allegiance to Abū Bakr seceded from him, we would certainly have fought him; and if a man who pledged allegiance to ʿUmar seceded from him, we would certainly have fought him.'

Imam al-Bayhaqi said: the reason why Ṭalḥah and Zubayr fought ʿAlī was because some people depicted to them that ʿAlī was pleased with the killing of ʿUthmān. So they went to ʿĀ'ishah, the Mother of the Believers, and influenced her to come out in seeking justice for the blood of ʿUthmān and reconciliation between the people by removing ʿAlī from between them and those who came to Madīnah and killed ʿUthmān. So Satan came between the two factions until they killed; and then they were remorseful about what they did and most of them repented.

ʿĀ'ishah used to say: 'I wish that I had lost ten like the child of Ḥārith ibn Hāshim, and that I had never taken the course that I took.'
Likewise, Ṭalḥah and Zubayr repented from fighting the Emir of the Believers ﷺ.

As for he who seceded from the Emir of the Believers ʿAlī ﷺ in the Levant, seeking justice for the blood of ʿUthmān, then indeed he was mistaken for his contending with ʿAlī for authority and was a wrongful insurgent against him. On the authority of Umm Salamah: 'The Messenger of Allah ﷺ said to ʿAmmār: "The insurgent faction (*al-fi'ah al-bāghiyyah*) will kill you"' (Muslim).

On the authority of Abū Bakrah:

I saw the Messenger of Allah ﷺ on the pulpit, and al-Ḥasan ibn ʿAlī was hy his side. The Prophet turned, looked at him, then looked at the people and said: 'This son of mine is a great leader, and perhaps Allah will reconcile between two factions of Muslims through him.' (Bukhārī)

This is a report from the Messenger of Allah ﷺ about al-Ḥasan ibn ʿAlī abdicating to Muʿāwiyah ibn Abī Sufyān after the death of ʿAlī. He [al-Ḥasan] said in his address:

> O people! Verily Allah guided you with the first of us, and spared your blood with the last of us. Indeed this affair that Muʿāwiyah and I differ about, it is a right for a person more worthy of it than me, or a right for me that I abdicate to Muʿāwiyah as a means of reconciling the Muslims and sparing their blood. 'I do not know—perhaps it is a trial for you and a temporary enjoyment' (Qurʾān 21:111).

The Shaykh, the Imam, Abū Bakr al-Bayhaqī said:

> That which we have put in this book is the creed of the People of the Sunnah and the Group and their positions. We have written a book for each chapter in it that includes its explanation and is illuminated by its proofs and evidences.

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Allah (ﷻ) says in the Qur'ān, 'Say: We believe in Allah and what has been sent down to us' (2:136). Therefore it is understood by the scholars of Islam that the 'first obligation' for a responsible adult is to know Allah. Abū Dāwūd narrates, in his *Sunan*, that the Messenger of Allah (ﷺ) said, 'The Jews split into 71 or 72 sects; the Christians split into 71 or 72 sects; and my community will split into 73 sects.' Consequently, the Muslim community has diligently strived to preserve the correct theology of Islam, and this translated work is one exposition of the Sunni creed.

The author describes this treatise as 'a work on the subject of what the morally responsible needs to know concerning the foundations of knowledge and its derivatives. . . along with pointing out some of its evidences in a concise manner'. So the work covers essential tenets of faith concerning Allah ﷻ, His Messenger ﷺ, the beatific vision of Allah in the Hereafter, predetermination, the natural predisposition to Islam, His angels and Books, the punishment in the grave, the Resurrection, Paradise and Hell, the law of obeying rulers, miracles of the saints, the Companions, the Prophet's family and the caliphates of Abū Bakr, 'Umar, 'Uthmān and 'Alī رضي الله عنهم.

Imam Bayhaqī (384–458 AH) was a great Hadith master and Shāfi'ī jurist, who was praised by Dhahabī as 'Shaykh of Islam' and 'unequalled in his age' (*wāḥid zamānih*). He authored monumental works on Hadith and Islamic law, as well as important books of theology (in which he represented an early Ash'arī persuasion).

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